1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

795 during an ebb tide and Lawrence hastened to assure us,
783 "Yes'm, dey alluz hole duh baptism on a high ebb tide. Das so duh tide will carry duh sin out." [63]

551 Had the old man ever known any people who had been named for the days of the week?

"I knowd one man name Fridy, one dat wuz name Satdy an anudduh he name wuz Toosdy. Guess dey name um dataway cuz dey wuz bawn on doze days." [20]

262 Baker told us that many people in the section refused to
777 eat certain foods, believing bad luck would follow if they ate them.

"Deah's lots dataway now," he commented. "Lots uh folks dohn eat some food cuz ef dey did dey say it would bring bad luck on duh parents. Some dohn eat rice, some dohn eat egg, an some dohn eat chicken." [65]

829 "Muh gran, she Rachel Grant, she use tuh tell me bout lot
782 uh deze tings. I membuh she use tuh pray ebry day at sunrise, at middle day and den at sunset. She alluz face duh sun an wen she finish prayin she alluz bow tuh duh sun. She
567 tell me bout duh slabes wut could fly too. Ef dey didn lak
829 it on duh plantation, dey jis take wing an fly right back tuh
789 Africa.

"Muh gran say dey use tuh eat wid oystuh shells. Use
412 um fuh spoons. Wen dey go tuh shoot duh gun, dey ketch
237 duh fyuh wid a rag an flint."

411 We asked him if he had ever heard of a hoe that worked
789 by itself and he told us that he had often heard this story regarding the hoe [39] and that he had also heard many tales about a magic rail splitting wood without anyone touching it.

825 Suddenly the quiet of the afternoon was shattered by a high reed-like whistling sound. It continued for quite a time, then stopped as abruptly as it had started. Was it a person or an animal? It was impossible for us to tell.

"Das a spiduh, missus," Baker explained. "It come roun

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

By plantation rule and by law of the state only one slave to a plantation was permitted to carry a gun for hunting, and he did so only to provide ducks for the master's table or to kill the crows and blackbirds which ate the seeds and the young plants in the fields.

The Negroes were also fond of singing and dancing, and most planters indulged them in this propensity. One South Carolina planter who had been having trouble in disciplining his slaves supplied his people with fiddles and drums and "promoted dancing." To his gratification the ill temper of the slaves disappeared and peace was once more established on the plantation.[39] Their dancing was a sort of shuffle which animated the whole body, and was performed individually rather than by couples. The dance was usually held at night in the open or in one of the cabins and the entire group participated in the merrymaking. Miss Towne frequently complained after she reached St. Helena Island in 1862 that the Negroes on her plantation had been up singing and dancing all night.

Most visitors to the Sea Islands wondered at the slaves' "passionate fondness" for singing. Fredrika Bremer, a Scandinavian visitor to coastal South Carolina, was of the opinion that "one must see these people singing if one is rightly to understand their life." After attending a Negro church service, she declared that "they sang so that it was a pleasure to hear, with all their souls and with all their bodies in unison; for their bodies wagged, their heads nodded, their feet stamped, their knees shook, their elbows and their hands beat time to the tune and words

[39] N. Herbemont, "On the Moral Discipline and Treatment of Slaves," *Southern Agriculturist*, IX, 70-75.